

LIBERTY STANDARD.

"PROCLAIM LIBERTY THROUGHOUT ALL THE LAND, UNTO ALL THE INHABITANTS THEREOF." — L. 25: 10

Vol. II.

THE LIBERTY STANDARD
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Moral Reformation.

From the Christian Reflector.

Church Action.

The Congregational Church in Rockport on the subject of slavery.

Whereas, it is the duty of every Christian church to bear testimony against all such forms of iniquity as are open and especially injurious to man; and whereas it is deemed important that this church make an explicit public profession of their unanimous aversion to slavery, and believe that it can be done without producing any evils arising from debate and contention among brethren, and with entire unanimity,

Resolved, That we regard slavery as a most physical, political, social and moral involving enormous injustice and wrong, constituting the best interest of the community where it exists, dangerous to our country, oppressive to men and offensive to God.

Resolved, That buying and selling men in gun, holding and treating them as mere property, working them without wages, disengaging and sundering their domestic relations, keeping them in voluntary ignorance, and incapable of searching for themselves the oracles of God, is in all cases and under all circumstances a grievous injury to a slave, and an sin against God; and that like every other sin to be repented of, and forsaken.

Resolved, That while we are constrained to encounter one another as Christ has received us and must therefore fellowship all members of Christian churches who bear the impress of Christ, and bearing forth the fruits of Spirit, we nevertheless can have no fellowship with this work of darkness and impurity; but much rather reprove and rebuke it.

Resolved, That we earnestly beseech our party of our country professed ministers and followers of Christ who justify inhuman servitude as a permanent condition of society, and a scriptural institution, which we regard as obviously contrary to the principles of justice and the spirit of the gospel, and which is condemned by the opinion of example of a large portion of the world.

The foregoing resolutions, for substance, were adopted by the Boston Convention, in Andover, unanimously, and presented to the Congressional Church in Rockport, April 25, 1843, with a view to their publication in the Boston Recorder, Christian Reflector, and the Emancipator.

Attest,

W. GALE, Pastor.
THOMAS GILES,
JABEZ R. GOTTL.

Church in Upton, Massachusetts.

At a meeting of the Congregational Church in Upton Mass., May 12, the following resolutions were adopted.

While we deem it the duty of Christians at times to oppose and denounce sin in every form it may appear; we feel called upon in a special manner, as a Church, to raise our voice and exert our energy against any evil which may threaten any of our kind and particularly when it claims the sanction of Christianity—therefore

Resolved, That we regard Slavery as a political, physical, social, and moral involving enormous injustice and wrong—destructive of the best interests of our community where it exists, dangerous to our country, oppressive to men, and offensive to God.

Resolved, That the system of slavery as existing in the United States and is tolerated in many Churches in our Land, is a violation of the letter and spirit of the Gospel—of which it unjustly withdraws from three millions of the human family their personal freedom—denies them the means of education, and the protection of civil institutions, and therefore a fruitful source of licentiousness—constitutes one man the owner of another, soul and spirit of other men—destroys the sacred and eternal distinction between person and a thing, and thus putting men in the image of God, and holding them in a state of oppression, ignorance, and moral degradation—therefore

Resolved, That according to our views American Slavery is in our opinion a duty of the churches to withdraw their support and communion from such professed Christians as persist in maintaining the right of buying and selling men, and holding them as chattels and things.

Resolved, That the above be signed by the church, and officers of the Church and sent to publication.

BENJAMIN WOOD, Pastor.
SAMUEL FOREMAN,
TOMMY B. ALLEN, Deacons.

Church in Spencer, Mass.

Mr. Eliot.—The following resolutions were passed by the church in Spencer, 5th inst., and are sent to you for publication:

Resolved, That American slavery is unjust and cruel to the slave and detrimental to the master, is productive of unmixed evil to the

Remember the Slave.

The following is an extract of a letter from a Methodist to his friend in Philadelphia, dated Vicksburg, Miss. March 29, 1843, and published in the N. A. S. Standard. The writer had received anti-slavery papers from his friend, and was induced to embrace their sentiments.

The whole system seems to have a peculiar tendency to harden the heart; and if the introduction of slavery in this country has in any degree civilized the negro, it has undoubtedly brutalized the white man, in great degree. I could give you many examples, if my space would allow.

About three miles above this place, a few years ago, there lived a man by the name of Cameron, who caused one of his slaves to whip another almost to death. The negro whipped till he was almost dead, and then went and told his master, who cursed him, and told him to whip till he told him to stop. The negro obeyed, and he whipped until he saw he was dying. He then told his master again; the master returned, and beat the negro, and the negro whipped again, and told his master that the man was dead. He ordered him to take hot embers and throw them over, and if that would not move him. Finding that he was quite dead, he ordered the ox chaise to his stable, and had him dragged into the lake, which was close by. The negroes a few days afterwards murdered Cameron, and he was hanged. I think four were hanged. Ex-governor Moore married his widow.

Another case in the neighborhood of Baton Rouge, Louisiana, a negro in man shape, in one of his drunken fits, called his negroes together, made them stand in a row, and fired his pistols down the row. He shot two of them—the others ran, he tried to collect them again, but could not; and seeing one of his women crying, with a child in her arms he took it from her, took it by the heels, and threw it in her brains out against a tree; this was merely to scare the mother because he saw her crying.

But the evils of the history of slavery will not be told until the day of general retribution. If it should come as soon as parson Miller predicts, there are none who would fail it with more gladness than the negro slave; for there are a great many of them laying up their treasure in heaven, as well as in earth. It was the reply, and in such a tone and emphasis, that all the efforts of the auctioneer could not remove the sold once he had gained a victory over himself, and was ready to meet what might come.

He straightened himself up, flung back his shoulders, unbuckled his coat, pulled down his vest, and wiped the tears from the corners of his eyes, down his cheeks, with the back of his tow-hand. The scale was now even. It was the old man's last stand, and was looking forward to the present, contemplating a freedom beyond the reach of his brother MAN. The auctioneer in vain urged a bid, till necessity compelled him to start it himself; which he did in the round sum of \$25; and after much hammering, three—e—times he closed the bargain with a bidder at \$50.

I had a bar of iron, a few months ago, which was sawn off by an abolitionist, in cutting out of his cell. The walls were two feet thick, with one-quarter inch in the centre, eight inches apart. He cut through the bar, cut off the bar, and made escape. He tried to run off four good hours, and was caught, while waiting for boat in this place. Had he not broken jail there is no doubt he would have been hung.

The Baptist Society has received 23,655.93, and expended, in circulating Bibles, &c., nearly the same sum, \$18,000; have been devoted to the circulation of the Bible in Burnam, Arras, Orissa, Siam and Siam.

The other children were older. The man was taken for some slight offence—she knows not what, as she was then quite young—lashed to a tree, and whipped until he was almost dead, and then left, with the dogs to watch him, until he died; and, as if that was not enough, the master suffered his body to remain in the same position, until the flesh had nearly all fallen from his bones. She begged for her son, and never forgave her kind to her, and her mother, always weeping for her kind to her, and her mother. Said she, "Such persons can never go to heaven."

I would again ask, Can these things be true? I have other facts, communicated by the mother of this little girl, with names, places, &c., implicating persons high in life, and high in the church; but as this lady has just returned to the South, to pursue her teaching, I forbear giving them now. In regard to the cruelties of slavery, "the half has not been told," and yet multitudes are crying out, "exaggeration," "falsehood," "it's all a lie," &c., &c. How true it is, that "men choose darkness rather than light," when their deeds are evil.

G.

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HILLLOWELL, (MAINE,) WEDNESDAY, MAY 31, 1843.

NO. 43.

Political.

The following article from the Philanthropist is just and reasonable. We have ever maintained, and do still, that nothing is to be expected from either the whig or democratic party.

Resolved, That we will not invite a slaveholder to our communion table, nor would we wish to see him invite a slaveholder to the pulpit.—[Editor.]

Spencer, May 9, 1843.

From the A. S. Standard.

An Auction Scene.

The following is an extract of a letter from the South, addressed by an individual there, to his brother in the city of New York:

"L——, Jan. 21, 1843.
"Saturday, among us, is the principal market day. At the east end of the market, by the corner of Market and Third streets, are the slave horses and cattle and auction. Having no license or witness the sales. The auctioneer stops at the highest bid, a fine horse; and then bawled out, 'I'll now sell a negro boy—'

He went into his office, very politely requesting the multitude not to come in, for he would bring him out. We waited, and in a few minutes the auctioneer appeared, having his arms full of money. I have never seen so much capital in my life. I marked his countenance, and asked him, 'What is the fault in your capital?'—He replied, 'It is the curse of slavery.'

"After some effort the bench is made, and the slaves are brought in, and the bidding begins with the slaves accustoming to read, if possible, the emotion of his soul. But I soon found that I needed stronger sympathies, keener sensibilities, and a mightier stretch of the imagination, to measure what then possessed his bosom. He passed me, following the auctioneer, who sought an even place of the sidewalk for the bench rest.

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LIBERTY STANDARD.

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The Trial

We cannot leave this subject without alluding to the contrast which the proposed Convention will present to us. If held in the city of Boston, the 4th July, 1844, the members of which pledged "that lives, their fortunes and their sacred honor," in defense of liberty. These modern patriots are to assemble on the day which commemorates that great event in our history, in order to devise ways and means for catching runaway slaves."

A correspondent of the Madisonian says that the *Convention will be held*, when the whole question of the public lands, will be discussed, and an effort will be made to unite the South West and Western States in support of such propositions as may be agreed upon.

Communications.

For the Liberty Standard.
The Pilgrit 70 Years Ago—Clergymen of Maine, Read This.

Mr. Editor.—The following is an extract from a discourse preached before a Convention of Clergymen at Newport, R. I., during the Session of the General Assembly, by the Rev. C. H. Parkes, President of the College of Newport. Pastor of the M. E. Church and all the non-shaking States, he has, long since, been pronounced, oppressed, abused, wrunged, sinned against. Judgment on him has been already past in acquisit, and nearly to leavenism, and whose masters most grossly pervert the gospel to sustain their most wicked oppression?

In other words, is not Christianity, that blessed gift of heaven to fallen man, established here at infinite cost, practically disregarded by the American people with one hand, and professedly respected by the other?—a position as hypocritical as one can well imagine.

For the putting right his wrongs he shall have my money in toto, my entire service, or even life itself, if the Supreme Ruler of the Universe calls for me, the other all, or His. His cause is tried. If I judge I must do on his side.

Very respectfully,
D. COLEMAN.

For the Liberty Standard.
Waldo County Called For.

To the Friends of the Slave.

Dear Brother.—You will learn by notice from the Secretary that the Waldo Co. A. S. Society is notified to meet at the Congregational Church in Belfast, on Saturday June 17th, at 10 o'clock A. M. Will you be there? But little has been done, herebefore in this County, for the slave, and we can hope to accomplish but little, so long as we lack an efficient organization. A Society was formed last year, which directed its Committee to call the annual meeting, some time in Oct. The Society was notified accordingly, but from various causes, did not come together.

The question now arises, shall we give up our organization, and thus lose the little already accomplished, or shall we make another effort? Who can hesitate? The Slave yet bleeds; and we dare not shrink from the avowal and advocacy of our principles, and the maintenance of our rights, the same and in behalf of our brethren in bonds, our country, and our God: Nor let there be then a general rally of the friends of universal freedom.

We ask not brethren, what is your complexion; what are your political preferences or your religious views. Come, Democrats, Whigs, Tyler or Liberty men; come, christians and philanthropists, come, friends, Sisters, Wives, Daughters, encourage us, and we will prove our pre-ace and approving smiles; come and all, in behalf of a suffering race; an encouraged constitution; a country verging to ruin; meet upon the broad platform of human rights; throw your influence be it much or little, in favor of truth and righteoussness which moves the car of the propellant emancipation. Let none stay behind. We will yet show in our brethren abroad, that Waldo, though lost is not least in efficient Anti-Slavery action.

Clergymen in the county who favor the cause, are requested to give notice of the meeting from the pulpit, and to use their influence to secure a full attendance?

In behalf of the Ex. Com.
of the W. C. A. S. Society.

P. JACQUES, Chairman.
West Prospect, May 22.
Gazette, and Belfast papers please copy.

For the Liberty Standard.
The Fruits of the Gospel.

A few years ago the Choctaw Indians, numbering about 16,000, were a tribe of robbing, savage, idolatrous heathen, without language, government, or any of the comforts usually found in civilized life. But christian missionaries have carried the gospel to them, and their faithful labors have resulted in an entire and most salutary change. Now our missionary reports inform us that they have learned the sentiments and practices of a civilized and christian people. They have a regular government, with its courts of law, judges inferior and superior, with all the necessary offices. Religion and temperance societies abound, and trade is carried on with activity and spirit.

A priming press is established among them, from which has issued 33,000 impressions, or more than 3,000,000 pages consisting of translations of bibles, pamphlets, &c. They have also a common school fund, sufficient for their wants, and have a large number of schools of every grade.

4th. That we consider those ministers and christians in the "Free States" as guilty of a violation of the law of grace and of duty, who neglect or refuse to hear their own people, and to instruct them in the gospel of mercy.

5th. That we consider immediate emancipation without compensation, the right of every slave and the duty of every master.

3d. That we cannot recognize as christians any persons who are not members of our fellowship, and prefer ministers and church members, who stand in the sin of holding their fellow men in slavery, as slaves, or who maintain that slavery is an institution of God, and has salvation.

1st. That we consider American slavery a violation of the law of God and the inalienable and divine rights of man, and that it ought to be repudiated with utter desecration and abhorrence of every one, who either fears or regards it.

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